5; Jochelson A-5 (1910-11) 1928 Kamchadal

this was the only attempt to take Kamchatka by force, and it ended very unhappily for the Japanese.

When the Japanese were marching along the coast to the village Yavino, its inhabitants fled into the mountains, abandoning their houses, belongings, cattle and dogs. The Japanese finding no one in the village, occupied the Russian houses, hoisted a Japanese flag over the chapel and put up a post with a declaration of the annexation of Kamchatka to Japan. Some days later the Japanese returned to Osernaya taking with them all the cattle, horses and dogs from Yavino.

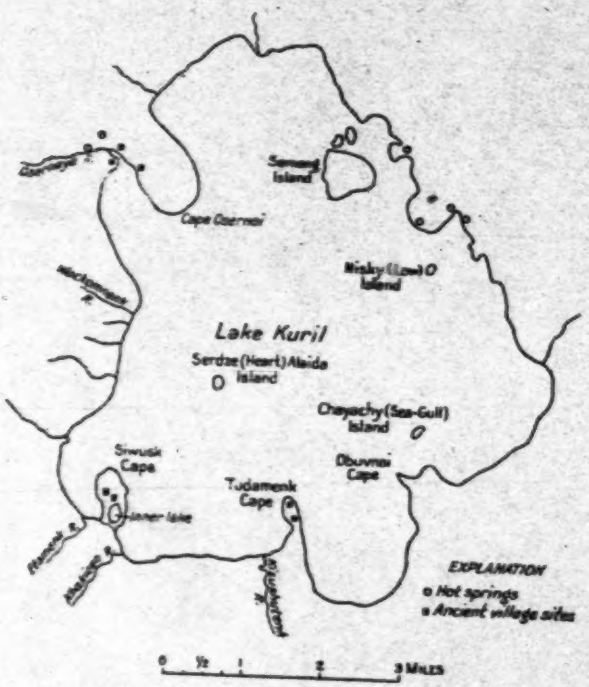
In the meantime a troop of Russian militia under command of Ensign Shaba arrived at the mouth of the Yavino River in a schooner from Bolsheretzk, and another detachment under Lieutenant Sotnikoff reached Yavino by land. Sotnikoff took command of both detachments. The combined Russian forces numbered only 80, and Sotnikoff did not venture an open attack but took refuge in a ruse. He despatched a man to Hundji, who pretended he had been sent by the inhabitants of Yavino to ask for a doctor and victuals. Hundji, a doctor and two interpreters all unarmed left Osernaya for Yavino. Along the way they were attacked from ambush. The interpreters were shot and Hundji and the doctor captured. Later a Russian detachment had a skirmish with a Japanese vanguard in which one Russian was killed and three were wounded. The Japanese doctor dressed their wounds. On the following morning the Japanese shot the cattle and dogs and left Osernaya in their schooners for the south.

This adventure resulted in the killing by the Russians of peaceful Japanese fishermen in many villages on the western coast of Kamchatka. Usually the Kamchadal are well disposed toward the Japanese, who are just in their relations to the former, attending their sick and furnishing them with medicine.

After the Russian-Japanese War many Russian adventurers, mostly discharged soldiers, found their way from Vladivostok to Kamchatka. Some were attracted by reports of rich profits obtained by sable hunting, others by the desire to introduce agriculture in Kamchatka, but they all remained and mixed with the native fishing population, Kamchadal and Russians. Another company of adventurers settled at the mouth of the Osernaya River, forming a new village. At first their condition was deplorable. Fishing was abundant but there was no market for exchange. They had no money, flour, tea and other commodities to which they were accustomed in their native places of European Russia. The women particularly longed for bread, and often said: "We would give up all the fish for one piece of bread, not mentioning our melons, fruits, meat, milk products and sweets." The majority of the immigrants were Ukrainians of southern Russia.

But two years before our arrival there all had changed. Enterprising firms, partly with American money, began to develop fisheries for the export of Kamchatka salmon. A saltery and a cannery were established in Osernaya and the Russian colony there worked during the short summer as laborers. The fishing company furnished them with money, food, clothing, fuel and building material and they were able to withstand the hardships caused by the most inhospitable of

167 seas, the Okhotsk, and the severest of climates. The factories were closed for the
563 eight winter months, but the summer was very busy. Scores of laborers were
228 brought on the company's steamers from the Amur River. Not all the necessary
464 structures were ready at that time, and the imported laborers slept under the cover of primitive shades. Mountains of salt lay in the open, melting from rains. A part of the laborers were busy preparing a kind of caviar from the roe of



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228 salmon. After taking out the roe they threw overboard the split fish, causing an enormous waste of food-material. The laborers in the saltery and cannery threw out from their seines all other fish than salmon, and from the latter the hump-back salmon, which was not in favor with the foreman of the plant.

182 From information gathered before my trip to the lake I knew that there were several pits of ancient dwellings (see the map of the Kuril Lake). The natives
000 have either died out or were exterminated by the Russian conquerors. My party

22: Guillemard T-2 (1882) 1886 Kamchadal

563 The head-man of the village received us on landing—a person
622 of far higher class than any we had hitherto met, and apparently of unmixed Russian blood. He was the keeper of a small store, and owned a capital little log-built house, which we found uninhabited, and apparently intended for the reception of passing travellers. This he at once placed at our disposal. Tired and wet as we were, the prospect of pitching camp in a sea of mud was not a pleasant one, and breaking through our usual rule, we accepted his offer with pleasure. Before long we were enjoying the unaccustomed luxury of a chair, and were able to skin our birds in tolerable comfort for the first time since leaving Petropaulovsky.

167 Melcova owes its origin to an experiment. With the view of
563 encouraging the cultivation of the land and of making something
241 more of the country than a mere hunting district, where the in-
361 habitants caught enough salmon during the summer to enable
R them to go after the sables in the winter, a small colony of Russian
177 peasants were settled here in 1743, who were to devote themselves
. 24 entirely to agriculture. The result has been to a certain extent successful, for the community is a tolerably flourishing one, and with its population of over two hundred, is the most important settlement in Upper Kamschatka. It may, nevertheless, be doubted if the cultivation of the land has contributed to any great extent to its success, for, from the severity and uncertainty of the climate, the prospects of the farmer are as little encouraging here as they are anywhere, and there are probably the full average of sable-hunters in Melcova. But there are small fields and gardens, and a number of cows, which combine to give the place a more home-like and settled aspect than is usual in most Kamschatkan villages.

563 A great portion of our own interest in the place centred, I must confess, in the store. Here, in a space of about twelve feet by eight, we found flour, tea, sugar, candles, axes, and a few odds and ends for sale, but there were no sables or other furs as we had hoped. We had run short both of tea and sugar, and were

22: Guillemard T-2 (1882) 1886 Kamchadal

000 the roubles would no doubt start for Petropaulovsky, and turn them into vodky without loss of time.

144 We could make out nothing about the nationality of the people of this village. We had been told that some Aleuts from the Bering group had settled in this neighbourhood, but it seems that the Kurile islanders have also passed northward, and established themselves on the coast near Cape Lopatka. To us it appeared that they did not differ appreciably from the Kamschatdale type, but the opinion of a mere passer-by on these matters is usually valueless. Nothing certain is at present known of the origin of the Kamschatdales and Koriaks—the aboriginal tribes of the peninsula. Both appear to have become greatly reduced in numbers since the Russian conquest. As a pure race the Kamschatdales are now rare, except on the western side of the country. The Koriaks rarely or never come south of the Tigil River. They are a nomad race like the Lapps, owning reindeer and living in movable tents, and, like them, coming down to the lower ground in winter. Both these tribes belong to the "Hyperborean" unclassified group, and Mr. Keane[1] considers the Koriak as probably the parent stock of the sub-arctic races of this part of the globe. Their language as shown by the vocabulary of M. de Lesseps, although bearing but a faint resemblance to the Kamschatdale, is closely allied to that of the Tchuktchi tribe in the region of the Anadyr, and it is possible that, ethnically as well as geographically, they form a connecting link between these two latter peoples.[2]

563 I am not aware that the presence of Lamuts in Kamschatka has ever been recorded by previous writers, but while on our journey through the country we were told by Afanasi Waren

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[1] "Asia." Stanford's Compendium of Geography and Travel.

167 [2] The accidental immigration of Japanese must be regarded as a not unimportant factor in the composition of the Kamschatdale race. Short as is the period that has elapsed since the Russian conquest, it has furnished several instances, recorded by Krasheninikov, of Japanese junks having been driven from their course and wrecked on the shores of the peninsula. This chance peopling of the country has, no doubt, been going on for centuries, and it is probable that but few of the immigrants ever regained their native land.

1: Kolarz J-4 (no date) 1954 RR1 Siberia
Kamchadal R43
Russian Islands R21

KAMCHADALS

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Soviet propaganda has never been very outspoken about the native people of South and Central Kamchatka – the Kamchadals – for a very good reason. Even Soviet historians could hardly claim that friendship between Russians and Kamchadals (or Itelmeny, as they are now called) ever existed in the past. It is a well-established fact that the presence of Russian Cossacks in Kamchatka provoked endless struggles and revolts in the early part of the eighteenth century. While it is true that many Cossacks lost their lives, it is equally undeniable that the first Russian colonizers wiped out the majority of the Kamchatka natives. Only the fact that Kamchatka is rather unsuitable for European colonization saved the Kamchadals from dying out entirely. While their number, which was about 30,000 before the Russian conquest, had dropped to about one-sixth, their relative strength was still fairly important at the end of the nineteenth century. The census of 1897 showed that the Kamchadals then formed over 48 per cent of the population of their homeland. Russian colonization under the Soviet régime changed things rapidly, to the detriment of the Kamchadals. In 1928 they comprised only one-quarter of Kamchatka's population, and in 1939, at the maximum, only 12 per cent.

In absolute figures there were 4,217 Kamchadals in 1926, but only 868 of them were able to speak their national language; the others were, as far as their culture is concerned, completely Russianized. In Petropavlovsk, the capital of Kamchatka, only 69 Kamchadals were counted in the 1926 census.

'ALEUTIAN NATIONAL DISTRICT'

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East of Kamchatka are the Commander Islands, consisting of Behring Island, where the famous explorer, Vitus Behring, died in 1741, and Copper Island (Medny). The two islands now form the 'Aleutian National District', which was set up in 1932. There are not more than 400 Aleutians in the Soviet Union. Practically all of them live in the 'District' which is to impress the 5,800 Aleuts of Alaska.

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Soviet propagandists have always taken great pride in the cultural successes of the 'Aleutian National District'. Its primary claim to fame is the fact that it was the first administrative unit of the Far East which achieved 100 per cent literacy. However, this triumph was not such a remarkable one as it may seem. Two thirds of the Soviet Aleuts were literate as early as 1926 at a time when the other Far Eastern tribes included only between 1 and 10 per cent of literate people. So the Soviet authorities can hardly take credit for an achievement which in all likelihood was

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195 /127 cont./ The next and last of the Kurile Islands,
131 Schumschu /Shumshu/, on the other hand, received its popula-
167 tion, not from the south anymore, but from the north, from the
A adjacent Kamchatka Peninsula. It was not Ainu, but Italmen
175 or Kamchadal, who originally visited this island only to trap animals, but after the arrival of the Russians in Kamchatka, they began to take up permanent residence out of fear of having to pay tribute to the latter and because of quarrels among themselves (2). The names of the islands mentioned also suggest

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2. Steller, op. cit., pp. 7, 30; Krasheninnikov", op. cit., Vol. I, p. 143; Vol. II, pp. 2, 4.

this spread of the Ainu and Italmen over the Kuriles, for in the Ainu language "Poro mosiri" or "Poro-moschiri" means "large island" (3), and "samatsch" is said to mean "island" in the

3. Not simply "island," as Steller (op. cit., p. 7) interprets the name "Buru muschi" and the "Paramusir" made from it, so he thinks, by the Russians.

K Italmen language (4). Moreover, the Italmen on the island of
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4. Steller, op. cit., p. 6. This is the reason why the inhabitants of the southern tip of Kamchatka call the inhabitants of the islands "Sumtschuai," i.e., islanders (Steller, op. cit., p. 7.

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Schumschu and on the southern tip did not maintain relations with the Ainu from the more distant islands without mixing with them: for many years they have entered into marriages